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A PARABLE.

One had the marble ready to his hand,
And cunning instruments to cut and shape,
And made a form of beauty and command.

And one toiled wearily, long day by day,
With nothing for his tools but naked hands
And nothing for his work but common clay.

And all men bowed before the marble form,
And hailed him master who had done this thing;
And at the clay they mocked with jest and scorn.

And one walked proudly, crowned with man's
acclaim;
And one sat sullen, muttering in his beard,
"Behold! I did my best; whose then the blame?"

—Theodosia Garrison.

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THE PACIFIC

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DETERMINED DEFENDERS OF THE FAITH.

The South Berkeley "Christian" Church has a determined body of defenders of the faith—as they conceive the faith to be.

The churches of that name believe that they are called to restore primitive Christianity to the world. One of the features of primitive Christianity they believe was baptism by immersion.

Accordingly when the First "Christian" Church of Berkeley voted about three years ago to receive by letter persons who had not been immersed—though retaining immersion as the mode of baptism for those received on confession of faith—this little church in South Berkeley was one of the first to condemn it for abandoning what was among them regarded as New Testament teaching. If there was any sympathy in the South Berkeley Church with the majority in the First Church who voted such action that was soon left much more in the minority when several members withdrew from the First Church and united with the other.

On the 23rd of January the Rev. C. A. Young, who has been acting as pastor for the South Berkeley Church for a year and a half, occupied the pulpit of the First Church in the absence of the Rev. H. J. Loken, the pastor.

This act of fellowship was construed in some of the local papers as an acquiescence on the part of the South Church in the teaching and practice of the First Church. Forthwith came a published staement from the latter declaring that Mr. Young preached in the First Church without their knowledge, reaffirming its faith and declaring the former recreant to the trust committed to it. Mr. Young has resigned as pastor, and we have thus another chapter in the movement which some thought a few years ago would so leaven the "Christian" Church as to make it less insistent on immersion, which would in the judgment of all except those so earnestly committed to it be for the good of the cause of Christ.

The action which was taken a few years ago by the First Church has started earnest thinking and there are doubtless a few in many of the churches in California who would like to see such a stand taken by all the churches; but so small is the number that no good can be expected to work out from it in practice for many years.

The facts are: the First Church is disfellowshiped by the churches of California. Its delegates are not admitted to the state conventions and no one can predict when they will be. The one outstanding achievement by the First Church is that the right of their delegates to a seat in the national convention last year was not challenged— an indication that there are influential men and women in other states who are sympathetic.

There are three weekly papers published in the interests of this religious body—The Christian Evangelist, of St. Louis; The Christian Standard, of Cincinnati; The Christian Century of Chicago. Only the last named, and the one of smallest circulation, is in sympathy with the First Church of Berkeley. For several years The Christian Century has taken that position. One of its editors is a professor in the University of Chicago, and a writer of several books of value. One of his books, "The Teaching of the Book," was in collaboration with the Rev. Dr. James M. Campbell, a Congregational author widely read, now residing at Claremont in Southern California.

That for which the First "Christian" Church of Berkeley is contending and for which it is suffering, is not hopeless. We wish it could come speedily; but it will not so come. But

"Out of the shadows of night
The world rolls into light."

It is as Dr. Willett says in his recent book, "The Call of the Christ". Writing of the lesser things, the non-essentials, he says:

"The fact that this generation is less patient than earlier ones in the presence of lesser things and is eager to come straight away into the presence of Christ himself, the supreme and satisfying Interpreter of God, is proof of the fact that the age is increasingly Christian at heart, and wishes less than any in the past to spend its time over unessential things. The call of doctrines, ordinances, ritual and organization, finds men listless and indifferent. The call of the Christ reaches intellect, heart and will, and rouses the best manhood of this age to attention, interest and action. It is the call of the Christ for which the world is waiting."

And to what does Christ call men, as Dr. Willett sees it? It is this: He calls men to himself, to his point of view, his attitude towards God and man, to his interpretation of life, in accordance with which he lived and became the representative man, the leader and the hope of all ages. He calls men to himself, to his school of life, to the acceptance of his service, which is simple imitation and attainment of his character and his activities. He calls men to his humility, his sympathy, his friendship, his love. He calls them to his prayerfulness, to his serenity of spirit, to his fearlessness, to his divine indignation against wrong, and to his convincing championship of every righteous cause."

THE WAR HAS A HARDENING EFFECT.

According to Professor Franz von Liszt of Berlin, a distinguished criminologist and professor of law, the war has increased juvenile crime in Germany.

People in the different countries of Europe are wondering what the effects of the war will be, as shown in the mentality of the generation now growing up. In the February number of Scribner's Magazine there were chronicled some experiences in a village in the war zone in France. A mother and her children had gone from Paris to their country home near this village. The woman writes concerning a walk one day: "As we were passing a field

where a very old man, with a very old horse, was ploughing, he called out to us. We couldn't hear what he said, thought he wanted something, and told the boys to run across the field and see what he wanted. They raced off as fast as they could, talked to him a few minutes and then dashed up the hill across the ploughed field. We saw them poking at something with their sticks; then they came galloping back with red cheeks and eyes shining with excitement, calling out to us, Mother, come and see, there is a dead boche (German) up there; they have just turned him up with the plow.' We were silent for a moment, declining their proposal to go and see; and then Charlotte said: 'Ah, think boys, perhaps somewhere in Germany, far away, a mother and her two boys are walking along the road, just like us today, talking of the father whom they may never see again.' The boys were not in the least moved—rather surprised. 'Why, mother, it is only a boche —as if it were a rat.

"I suppose all the ugly sights they have seen, bridges and homes blown up, and the quantities of miserable, half-starved, half-clothed children, have hardened their childish hearts.

"I wonder if all this will have an effect upon the mentality of the young generation. Will they grow up hard and cruel?"

A CALL FOR A SECRETARY OF PEACE.

Dr. Abraham Jacobi of New York, one of the most eminent men in the medical profession, says that the United States needs a Secretary of Peace more than a Secretary of War.

Commenting on the war in Europe, Dr. Jacobi says:

"There is not one official among all the Governments of Europe whose definite business it has been to work for international peace, although in every Government, as in our own, there have been and are many high officials whose definite business it has been and is to prepare for war. I believe this to be wrong, for all the world wants peace, and no sane man wants war.

"Why should not this fact be recognized in our Governmental machinery? I have not worked this plan out to its ultimate conclusion, so as to be ready with definite suggestions, but to me it seems absurd that, while we and every one spend millions upon tens of millions in developing the arts of peace, with agricultural and commercial and educational and many other constructive Governmetal machines, this nor any other nation has as a member of its official family any individual whose business it shall be to straighten out upon a peaceful basis, if possible, every complication threatening serious disputes.

Asking the question, "What would a Secretary of Peace have meant to the nations of these now fighting men?" Dr. Jacobi continues:

"Probably very much. What would one mean to this nation? Certainly not such demands for hundreds of millions to be used for possibly destructive and certainly nonconstructive purposes, as are of necessity about to be made on congress by our secretaries of war and the navy.

"The department over which the Secretary of Peace would preside might be a consolidation of several which now exist, possibly including most of the constructive departments, or it might be an entirely original department, representing a new diplomacy which will not be devoted necessarily to 'peace at any price,' but rather to the simple task of seeing to it that we shall give no cause to fight us, and that if any one gives us what in the past would have been considered cause for fighting, we shall play the part of the first wholly sane nation which the world ever has known and win worthier victories than those of arms—the victories of common sense."

Considering the trend toward centralization in government, Dr. Jacobi says:

"Let our tendency toward centralisation develop, but put it in the hands of the new Cabinet member whom I have suggested—the Secretary of Peace. Let him see to it that it tends only in the direction of peace. He will have some splendid quarrels with our Secretaries of War and of the Navy, but eventually he will win them, and each one of his victories mean something for the nation's industrial, educational, and sanitary progress.

Many years ago Dr. Jacobi came to this country from Germany—one who came thither in search of freedom of thought and speech which were denied him in his native land. He was a contemporary of Carl Schurz in that memorable flight.

THE NATIONAL DEBTS OF THE WARRING NATIONS AND THEIR ECONOMIC SIGNIFICANCE.

In an address in Chicago last week President Van Hise of the University of Wisconsin showed under what a burden the warring nations of Europe would stagger after the war.

"The debts of the three nations under discussion were at the beginning of the war: United Kingdom $3,486,000,000; Germany $1,777,000,000, France $6,284,000,000. The war loans of these countries have brought their national debts up until they stand at the end of 1915 at the following figures: United Kingdom $10,419,000,000. Germany $7,275,000,000, France $10,514,000,000.

"No precise data are available, but it is safe to say that the interest charge on the debts of the three nations is approximately 5 per cent," continued Dr. Van Hise. "Consequently the national debts of the three countries involve an annual interest charge as follows: United Kingdom, $521,000,000; Germany, $364,000,000; France, $526,000,000.

The magnitude of these debts will be appreciated when it is called that the maximum debt of the United States, at the end of the civil war—at that time the most colossal debt to which any nation had ever been subject—was $2,758,000,000, or about one fourth the existing debts of the United Kingdom or France."

In estimating the total wealth and income of the three countries to enforce the significance of the indebtedness, Dr. Van Hise quoted from the Econimist. His figures gave their wealth and income as follows: United Kingdom, wealth, $90,000,000,000, income $12,250,000,000; Germany, wealth, $80,000,000,000, income, $10,500,000,000; France, wealth, $65,000,000,000, income $7,500,000,000.

"Using the above figures it appears that the national debts of the three countries and the interst charges upon the same are the following percentage of the wealth and incomes of the nations under discussion: United Kingdom, percentage of wealth, 11.58, percentage of income, 4.25; Germany, 9.09 and 3.47 respectively; France, 16.18 and 7.01 respectively. If the indebtedness of the German states, such as Prussia, Saxony, Bavaria, Baden, etc. were added

to the war debt of Germany, her percentage of wealth and income would be more nearly comparable to those of the United Kingdom and France.

"It thus appears that the national debts of the three nations are now from one tenth to one sixth of the wealth of these nations, and also the interest charges are appreciable portions of the entire income. Therefore it is safe to say that in the United Kingdom, Germany and France, for a man whose income is from capital, either in the form of securities or in industrial investments, more than 10 per cent will be required to pay the interest charge upon the national and state debts. Concretely, the national debts mean that the entire wealth of these nations has been mortgaged to the extent of more than 10 per cent of the resources of these nations."

"The above is a grand average and is an exact picture of the fact, provided only the certificates of debt were all owned at home and were distributed among all the people in the same proportion. However, nine tenths or more of the millions hold but a trivial share of the national debt; but while the governments have a mortgage upon more than 10 per cent of the wealth of the nation the beneficiaries are the favored minority who are fortunate enough to possess the bonds of the country. The result is that at the end of the war the rich will be relatively richer and the poor poorer. It does not follow from this that the absolute physical wealth will be increased; indeed, the situation is just the contrary, for the enormous expenditures made have been devoted to purposes which are of no permanent value to the nation.

"It has been assumed that the war debts are held at home. This is true for much the larger part of the new war debts; but a considerable portion of this new debt is held in the United States until the debts are liquidated.

"Further far-reaching industrial and social effects of these great national debts of Europe upon the development of the people are inevitable; but no man has the insight to predict their exact nature. The only escape from this mighty burden is by such excessive taxation, as in effect to involve political confiscation, by repudiation, or by a combination of the two."

WHAT A BOSTON WOMAN SAYS.

At the National Security Congress in Washington last week, Mrs. Erna R. Owen of Boston declared:

"It wasn't a woman who wrote: 'I didn't raise my boy to be a soldier.' A man wrote the lyric; a man wrote the music; and the only time I ever heard it, a man sang it."

After the shouts and laughter and hand-clapping which greeted this remark, Mrs. Owen continued: "We are going to say to our sons, realizing all that the sacrifice of war means to us if it should come: 'If honor demands, go. Come back on your shield, or with it.'

"We are the custodians of the flame of liberty. We are going to turn the boys into an automatic, unofficial, but compulsory lot of military and naval cadets. When you need them for the army and navy, you'll find them ready, and trained in the idea of discipline. We are going to teach girls, in the same way, that if they do not give their service to their country as their brothers do, they are cowards. Already, letters from girls by the score are coming in, asking how they can help. We don't need to compel them.

"You men can make the plans. Go ahead. We have the real task. We are going to give you the children of the coming generation, who must carry them out."

This utterance was followed by a tremendous burst of applause; and after the session closed people in large numbers crowded around Mrs. Owen to shake her hand and thank her.

A poster which will be used in propaganda work was exhibited at this meeting by Mrs. Wendell of Boston. It shows a little group of women with a baby, a little girl, and an old man and woman, looking up to the flag; the motto underneath reading: "Can It Protect Them?"

Professor Henry Emery of Yale spoke at the congress on "The Economic Value of Military Service," arguing that for every trained man you get back more than you expend. German military training is responsible for German industrial success, he contended, so even if there were no danger, it would be better to pretend there was, to get the young men at the formative period and drill them, since that method fits them to be good mechanics."

THAT BOY O'MINE.

In August, 1912, J. G. Hallemond wrote the following poem. Two years later his boy went with the first Canadian contingent to Flanders. On the 24th of April 1915, he fell in the battle of Langemark and was officially reported as "wounded and missing." His commanding officer said concerning him:

"He was the best man I had, intelligent, cool, fearless, and with plenty of common sense, and his name was to be sent in for promotion."

We are indebted to The Christian Herald for the poem.

That Boy O'Mine.

I. His Coming.

He came to me from out that mystic realm
Where mercies generate, and love divine;
A gift from God, my heart to overwhelm
With gratitude and awe, that boy o'mine.

II. His Babyhood.

His tiny fingers held me in a clasp
As soft and gentle as the clinging vine;
His baby touch the adamantine grasp
That naught could sunder, oh, that boy o'mine.

III. His Youth.

Through happy golden days of care-free youth
On which the sun seemed evermore to shine,
I watched him grow in strength, and grace, and truth;
My heart exulted o'er that boy o'mine.

IV. His Fight.

Out on the world's broad battlefield of life,
Full-panoplied upon the firing line,
He went; he fought, he won, though in the strife
My eager heart ached for that boy o'mine.

V. Conclusion.

Now in my age I lean upon his arm,
His strength my constant stay in life's decline;
When final shadows fall, and evening calm
Surrounds me, then I'll bless that boy o'mine.

PACIFIC COAST NOTES.

Occidental College, now located at Eagle Rock, a Los Angeles suburb, will begin soon a nation-wide campaign for a million dollar endowment.

The Rev. Wesley A. Mell, Secretary of the Pacific Agency of the American Bible Society has been assisting in the Laymen's Missionary Movement in the East.

Since the saloons closed in Washington many undesirable citizens have gone over into British Columbia, and it is said that their arrival will hasten prohibition there.

Many grocers, meat dealers and others handling staple lines of goods in Portland say that their cash sales have increased since prohibition became effective in Oregon.

The Rev. Horace Houlding who went from California to an independent mission work in China about fifteen years ago arrived in Seattle last week, where he will remain about ten days.

Since the saloons have been closed in Washington and Oregon married men go home earlier than theretofore and the late night cars having decreased patronage some of the latest have been taken off in some of the cities.

An effort is being made to raise $2,500 for a monument to Dr. and Mrs. H. H. Spaulding, to be erected near Walla Walla, Washington. The Spauldings were the associates of Dr. and Mrs. Marcus Whitman in the pioneer missionary work in the Oregon country.

The Rev. Dr. H. H. Bell is professor of practical theology now in the Presbyterian theological seminary at San Anselmo. Dr. Bell was pastor of the United Presbyterian Church in San Francisco from 1899 to 1914. For a year and a half he was secretary of the committee on religious activities during the Panama-Pacific exposition.

The enrollment of students in the University of Washington is 3,798, of which number 2,479 are from the State of Washington. Two counties have no representation. Oregon sends 103; California 17; Idaho 35; British Columbia 19; Alaska 14; Japan 12; Russia 2. The city of Seattle furnishes 1,544. Pierce county, in which the city of Tacoma is situated, sends 192; Spokane 87.

The First Methodist church at North Yakima has the largest Sunday-school in Eastern Washington—an average of 555. Another Methodist church in the same city has a school with an average attendance of 450. The First "Christian" church of the same city has 420. Next in rank is the First Presbyterian of Spokane, 359. The Central "Christian" at Walla Walla has an average of 322.

The Monitor, our Catholic contemporary, does not appear to estimate Senator Phelan's Catholicism at all highly, remarking: "Senator Phelan of California is hailed by our eastern contemporaries as the sixth Catholic member of the Senate. If the other five are as Catholic as the Californian the less said the better." In a note having reference to Dr. Bade's new book The Monitor says in a manner characteristic of Catholics: "The newspaper reporters are making a great fuss about a book written by a Berkeley professor denying the literalness of the Old Testament writings. The Bible is not an infallible book and the Catholic doesn't go to it for his religion because it was to His Church that Christ said: 'Go and teach all nations.' The Church is the custodian and interpreter of the Holy Scriptures and if men wish to know its meaning and teaching let them ask the Church."

Rev. M. D. Dunning, an American Board missionary in Japan, arrived in San Francisco last Friday with his wife and children en route to Boston on furlough for a year and a half. Mr. Dunning is a son of Dr. Dunning who was editor of The Congregationalist for many years. He was pastor for a year or two of the Congregational Church at Forest Grove, Oregon. He went to Japan in 1902 and has been connected with the Doshisha and is treasurer of the Japan Mission.

Dr. Bade's book, "The Old Testament in the Light of Today", is receiving a wide and hearty welcome. President Hyde of Bowdoin College wrote to the publishers: "I am taking my chapel talk for next Sunday from it; and I am lending it to the man who teaches our Bible class in Old Testament." Concerning the book President Hyde wrote: "It is a clear conclusive account, not of the deposited instruction, but of the developing education, through which out of crude tribal customs and law, ethical standards, in spite of priestly formalism and graft, the prophets brought, if not the complete kingdom of God, at least the ideal of such a kingdom, which found its fulfillment in the teaching of Christ." Among the warm approvals one has come from Professor Frederick Eiselen, of the department of Old Testament Interpretation in Garrett Biblical Institute. This has special significance, coming as it does from what is perhaps the leading school of theology in the Methodist Episcopal Church. Dr. Eiselen wrote: "I have read the book with much interest and profit and I trust that it will have a wide reading. While the modern point of view is coming to be accepted more and more, there are still multitudes who have an entirely erroneous view of the development of Hebrew thought." A letter from Winston Churchhill, the author of "The Inside of the Cup" and other widely read novels, was printed recently in the Atlantic Monthly, from which we quote: "It gives me particular pleasure to recommend to the public such a book as Dr. Bade's 'The Old Testament in the Light of To-day.' I am quite convinced that the religious problem will never be solved until the truth about the Bible, as set forth in such eminently constructive books as this, shall be squarely faced,—and particularly in the Sunday Schools. To quote the essence of a remark of Phillips Brooks, the Church must invade and not evade the world of thought. In addition to this, there are many thousands of people in this country of adult years who do not know where to turn to get the truth; who are more than apt, in their search for it, to go to books that have not the scientific foundation of Dr. Bade's, which is at once sound in its learning and presentation of the subject and easily comprehensible to the layman. Above all, it is constructive."

He that loveth silver will not be satisfied with silver.—Ecclesiastes.

CHRONICLE AND COMMENT.

The cost of the necessaries of life touched the highest level in this country in December 1915 for several decades.

One traveling man in Iowa said to another recently: "You should hear our preacher; he's a cracker-jack, a live wire, a hot one."

The Rev. B. Fay Mills is at present conducting evangelistic services in one of leading Presbyterian churches of Toledo, Ohio. He has had some very successful campaigns in some of the eastern cities.

In a recent memorandum on business, submitted to President Wilson, Secretary Redfield picured the country as in the most prosperous state in its history. The trouble is that it is prosperous only in spots.

Two commercial men remarked recently that the automobile was the greatest hindrance to their sales. One sold victrolas; the other sold pianos. Evidently the automobile hurts other interests than church interests, and is a thoroughly revolutionary affair.

The national Board of the Young Women's Christian Association receives $500,000 by will from the late Grace M. Dodge; the Y. W. C. A. of New York $200,000 and the American College for Girls at Constantinople $50,000. Miss Dodge left $1,500,000 in benefactions.

Abdul Baha, the Persian mystic, wrote recently: "Though I have been in the prison of despotism for forty years, yet never have I been so sad and stricken with regret and grief as in these days. My spirit is aflame and burning —my heart is broken, my soul is on fire.'

The Presbyterians have blocked church union in Canada. Methodists and Congregationalists were almost unanimous for it. But the minority vote against it among Presbyterians has led them to abandon the plan. We trust that the time is not distant when so many of the Presbyterian brethren will think that the safety of the ark of the covenant is dependent on their particular theology and polity.

The district superintendent of the Goshen district of the North Indiana Methodist Conference has adopted a unique method and one with great spiritual posibilities, in arranging for a united and simultaneous prayer service daily during the months of January and February while evangelistc services are in progress. The church bells of the district churches are utilized at six o'clock each evening to call every one of the 14,000 members in the district to silent prayer. The superintendent remarks: "The Moslem and the Catholic observe the hour of prayer, why should the Protestant and the Methodist neglect it? Is there not something worth while suggested to us in that great painting, "The Angelus'? Try it!"

If a new state called "Superior" is carved out of the upper peninsula of Michigan it would be as large as Massachusetts, Connecticut and Delaware combined, or, in other words, larger than any State east of the Mississippi River except Georgia. It would have more wage-earners than the combined States of North and South Dakota, Wyoming, Nevada, Idaho, Arizona and Delaware. It would have 75 banks, with savings deposits greater than either Delaware, Virgina, West Virgina, North Carolina, South Carolina, Georgia, Florida, Mississippi, Louisiana, Kentucky, Tennessee, Indiana, Kansas, Montana, Maryland, Colorado, Washington or Oregon. One of the fiteen counties, Houghton, has a larger population than Nevada.

The Baptists of Chicago have decided on a central temple. "Rev. Johnston Meyers, who recently resigned the pastorate of the Second Baptist church, will be put in charge of the new institution, for which he says there are several gifts of $100,000 in view. The exact location of the temple has not been decided upon. Nor just the nature of the work which it will do has been outlined. Dr. Meyers has attained a reputation at home and in the regions round about of helping the semi-neglected portion of the community. While pastor of Immanuel, he would get up morning after morning, to go to the church to meet several hundred men, to whom the church was giving a breakfast, so that he might speak a word of cheer and 'good news'."

The city of Bemidji, Minnesota, has had no licensed saloons for a year. Results: "The city has expended $150,000 in building and improvements. The banks show an increase of $90,000 in deposits. Rents have not decreased. The buildings occupied by the 24 saloons are now used by other businesses but two. Seventy-five dollars per month has been saved on operating the police force without impairing the service. The number of arrests have been decreased 408 for the year. One hundred men were arrested for drunkenness, against 419 for the previous year. Merchants say they note the fact that the men are paying cash and are buying better grades of food and clothing. Bankers say there has been an enormous increase in the savings departments."

J. Stitt Wilson, former mayor of Berkeley, is contributing a series of articles to The Christian Socialist of Chicago. In one of his articles he writes: "Preachers of the gospel frequently urge individual salvation as an answer to the social problem. Let me state with utmost emphasis that no individualistic spiritual experience can lift you out of the social and economic relations of the social system in which you live. If that is unchristian, you are unchristian. There is no religious experience of new birth, no entire sanctification, or holiness, or spiritual ecstacy that can disssolve the economic bond. There is no spiritual vision of God, as proposed by mystics, and Methodists, and Christian Scientists, or Salvationists of any sort, which can release you from the omnipresent grasp of the world of economic relations. There is no prayer or praise or worship of God, of any system of theology, that can dissever the bread-and-butter relation of human life."

In an article on the obtrusion of the hyphen, the Northwestern Christian Advocate has a paragraph on "Denominational-Christian" in which it says: "Yes, the hyphen obtrudes here, much to the humiliation of all true lovers of righteousness. We have Methodist-Christians, Baptist-Christians, Christian-Christians (which despite its appearance is in the same category with the others), and Catholic-Christians. We have seventeen varieties of hyphenation in the Methodist family alone, and more recent attempts to cancel the separating line between the two largest divisions of our Church meet with strenuous objections by those who so love a hyphen. We do not know when the day will arrive to do away with denominations. Certainly we will not

see it, nor will a few generations yet to come; but that fact should not prevent our exercising every means to mimify the denominational end of the hyphen to the glory of the Christian end. The demoralizing effect of an overzeal for denomination is more real than apparent, for efforts here are usually put forth in the name of the Lord, though the Lord does not always respond to the salutation. We know of communities where intense denominationalism has doubled or quadrupled the number of church organizations, but bisected or quadrisected the power of righteousness. We never go into a new community without immediately inquiring as to the number of churches there, the strength (or weakness more often) of each, only to discover an overchurching and underfeeding. Such a deplorable situation is due directly to the hyphen of denominationalism. When, in the interests of true communal spirituality, the proposition is made to unite two or three of these fractional congregations, which have been lying asunder like scattered parts of a dismantled machine, immediately all agree, but at the same time insist that their particular denominational name and Church polity be retained. The hyphens bristle like threatening spears and the movement dies by the perversity of its advocates. It seems unthinkable that Christianity should be pitted against denomination, but such it is, too often." Such an utterance as this in a Methodist paper is a big advance over twenty-five years ago.

There is an evangelist at work in the East who is more slangy than Billy Sunday. The Rev. Dr. Bryant, the Michigan correspondent of the Herald and Presbytery, struggles over him as follows: "Mr. Forsythe's methods are on the line of the Billy Sunday methods, somewhat exaggerated, at least in the beginning of the work. It is a curious fact that the Detroit Journal, which is the exponent of bitter and determined opposition to the bringing to Detroit of Billy Sunday, is just now devoting generous space to full reports of Mr. Forsythe's sermons. The only practical explanation must be that if it can be proved that the methods of the disciple are dangerous to the conservative intellectualism of the good people of Detroit then, of course, it would be still worse for the master of this style of evangelism to come to the city. Certainly after hearing Billy Sunday for years we have never heard him use as much slang as Mr. Forsythe used in his first three discourses. We wonder whether it is really necessary to talk in this way in order to get people to attend evangelistic services. If it is it is deplorable; but, of course, we must cheerfully admit that the vital thing is to get the people saved, and if the only way to save some people is by that method we have no right to speak of it with contempt. But certainly Billy Sunday never, under the most serious provocation, as far as the writer has heard him, said half as severe things about the Church as Mr. Forsythe feels bound to say. To declare that some of the church members he is addressing are sheep with goats' appetites, going down the spiritual alleys devouring tin cans and dirty shirts, would not attract such people to come again. No one, however ungodly his life may be, need to feel himself shut out from the meetings with such an invitation as this, "Every one is welcome here. If you can't leave your tobacco home chew here and spit all over the shavings. If you have a few beers under your belt bring them along with you." If any one expected a dull time this ought to reassure them: "Say, you bucko! If you can dream these next six weeks you can slumber on a clothes line. We're going some for God." These are only a few of many utterances, some much more extreme. Possibly they are only used to get the non-churchgoing crowd started, and they will then be exchanged for something a little more refined. But it is not surprising if another large class of people who need awakening to a sense of sin, and who have not been reached successfully by the pastors by ordinary methods, are rather repelled than attracted by such language. Mr. Forsythe, however, probably knows better than we can tell him what methods he has found successful. We ought certainly to be glad to think that some people whom we have absolutely failed to reach can be reached this way."

The Northwestern Christian Advocate, published in Chicago, contained last week a poem by C. O. Brown, entitled "The Grand Divide." Two stanzas ran:

'Tis a wonderful climb to the mountain's crest,
Past timber-line up to the snow,
And there's many a scene inviting to rest,
But the mountain is tipped with the glow of the West,
And the true climber keeps on the go.

There's a rapturous view on the Grand Divide
For the goal you can almost see,
And the heart responds to the vision wide,
And success that awaits on the westward side
And achievement that is to be."

Dr. Brown is a member of one of the Methodist churches in Chicago, and superintendent of the Sunday-school.

DR. BADE IN DEMAND.

Dr Bade of Pacific Theological Seminary is very much in demand now for addresses on the Old Testament. Sunday evening January 23 he spoke in Plymouth Church, Oakland to an audience of more than nine hundred persons. A large number of questions were handed him at the close of the address which he answered admirably. Last Sunday morning he spoke in the First "Christian" Church of Berkeley, and in the evening in the First Congregational, the auditorium being well filled. So numerous were the questions that the services lasted until half past nine.

A report of his address Sunday morning appeared in local papers. He was quoted as saying:

"God in endowing man with intelligence and conscience thousands of years before the Bible arose intended man to use these faculties. The Bible, rather, is a product of man's intelligence and moral sense. Why then should we impose upon the Bible an interpretation of it, which is a man made dogma, and which absolutely violates our intelligence and moral sense?

"Such a view tends to discredit God, Christianity and religion altogether. This raises the question of inspiration about which I have been considerably misquoted in the press. I understand inspiration to be the guidance of God's spirit in man through which man comes to recognize what is God's will for man to do. Inspiration is not some magical process whereby every word and syllable of the Bible was written by man at God's direct command.

"Who would assert, for instance, that the injunction in Deuteronomy 14:21, is inspired? The Jews are there commanded to sell to aliens meat that is unfit for their own con-

sumption. This is certainly not moral according to our present standards. And I assert that inspiration can only be predicated on moral truth.

"Is this consistent with the teaching of Jesus in the parable of the Good Samaritan? Is this the Golden Rule? I once knew of a case where a man offered this Bible passage as a defense for selling diseased hogs for food. Again Leviticus 25:44 commands the practice of slavery, which practice is abhorrent to us. Abraham is commanded to offer his son Isaac as a living sacrifice.

"No, we must work with a somewhat different conception of inspiration and revelation if we would reconcile these things with our intelligence and moral sense. Revelation is an illumination from within, rather than a communication from without. Any moral truth, in or out of the Bible, is inspired, if it is a reflection of that ultimate truth called God.

"What is under discussion, I would make plain, is not our faith in God, or the Bible even, but the reasons for our faith. I believe in the Bible as much as my friends who hold to the traditional viewpoint, but my reasons for my belief are profoundly different.

"I fear for our children in this day and generation, if in the public schools for five days a week, they are taught about the ages consumed in the evolution of the world, and then come, perhaps, for twenty minutes a week to Sunday school to learn that the universe was created in six days, and other incidents in similar fashion. Our young people will soon begin to doubt the value of any Christian teachings, this is the sad part of it.

"I have met literally hundreds of students who were in great mental and spiritual agony over these things. Our instruction in the Bible must be brought up to the level of the common intelligence of the day, at the very least.

"For another instance of my point, read the book of Esther. This is an exemplification of the Golden Rule according to David Harum's version, 'Do to the other fellow what he would like to do to you, and do it first,' rather than according to Jesus.

"Why should we break our heads over the question as to whether or not these incidents and accounts are historically correct, when they are morally incredible? In the Old Testament itself the latter prophets dicredited the ideas advanced in the earlier part of the Scripture. And Jesus swept away whole blocks of it. We must free the Bible from the superstition and ignorance surrounding it, in order for it to render its maximum service to mankind. I believe profoundly in the Bible and its great mission. It is the one book in the world that is infused with a passion for righteousness, in spite of the many primitive ideas contained, but at the same time I believe in telling the truth about the Bible."

Having heard Dr. Bade in the evening at the Congregational Church we can vouch for the foregoing as a fair report.

Life is worth the living
Through every grain of it,
From the foundations
To the last edge
Of the cornerstone, death!

—W. E. Henley.

IT IS SUGGESTED THAT EVERY AMERICAN SOLDIER BE TAUGHT A TRADE.

This suggestion is made by Frederick C. Howe, United States Commissioner of Immigration at the port of New York. Dr. Howe has a high rank as a student of economic, industrial and governmental affairs, and coming from such a source the suggestion is of considerable weight.

He believes that with such a system we would avoid an enormous waste of public money, the waste of the men themselves, and the danger of a military caste of a standing army. We quote from his article as follows:

"As it is now with the small regular army that we have the average soldier devotes a few hours a day to drill or other non-productive service and has the rest of his time in leisure with no wholesome interest or occupation. And to keep up even the small establishment along those wasteful lines costs the Government more than $100,000,000 a year. Imagine the waste of a big army also organized for nothing but military activities.

"At the end of his period of enlistment, with several of the best years taken out of his life, the soldier is returned to the civil community an untrained and unskilled man, too old to prepare himself for the best sort of employment and with nothing to show for his contribution to the Government except his small pay, some seeing of the world, perhaps, and the good or bad effect of army life upon his character.

"Now it isn't fair to ask that kind of vicarious sacrifice of any man in the name of patriotism; for this reason and also in justice to those who pay the cost of it all we ought to eliminate this waste.

"The European war has demonstrated that the old type of soldier has passed. As Mr. Edison says, the wars of the present and the future are wars of munitions, great machines, electricity, guns, motor cars, railroads, aeroplanes and ships of all sorts. The manual of arms, company formation, division formation and all the rest of the old time military necessities are not very important in trench warfare. Battles are won by the experts of the aviation, the transportation and communicaion departments and, more than anything else, by the skilled reserves back home who can turn out the largest supply of adequate munitions.

"Germany's strength is in her munitions factories, in her Government owned railroads which have made mobilization perfect, and, most of all, in her three or four hundred industrial, and technical training schools all over the empire, in which hundreds of thousands of men are constantly enrolled. The secret of her industrial strength before the war is the secret of her strength in the war. It was in these fields that England and France were weak.

"The United States at all times needs from one to five hundred thousand really skilled workers in her machine shops of all sorts and we are not producing such men. Our educational system is on a democratic basis; that is, it is the same for all up to 16 or 18 years of age, but somewhere in that school period there should be provision for vocational training for everybody. We can afford to spend millions on millions in that way; there is no limit along that line, for money spent on education and training is the one investment that always pays dividends. Adequate trade training adds eight thousand dollars to the capital value of a man.

"We all admit these fundamental things, so why not make our army a great industrial army mobilized about Govern-

ment workshops, which should be, in effect vocational training schools. Scatter them all over the country in the localities of the special industries taught in the several schools. In Germany, for example, in the neighborhood of the great textile industries are the wonderful training schools in which the pupils learn to make cloth.

"The minor military matters, the manual and so on, can be learned in a few months and could be taken care of in periodical company drills and regimental drills supplementary to shop training. And for division formations and the big manoeuvres in which officers and men need training and experience there could be mobilization of the entire army each year for a period of two months.

"Ten months should be devoted to industrial pursuits, modeled roughly on the Gary plan, and all the men trained in what really belongs to the business of being a soldier of today. The men of the army and navy could make their own munitions, build their own ships, and armer plate and guns, aeroplanes and automobiles, transportation equipment of all kinds.

"And in addition to all this shop work the soldiers should have the training and experience that would come from work on the coast fortifications, river and harbor improvemens, in the public reclamation service and many other Government activities. The building of roads and river embankments would be not only useful, productive work, but the best of training for the construction of trenches, should we ever need trenches.

"For the management of these great Government shops and outside works of construction we would have our works of construction we would have our graduates of West Point and Annapolis, who have already demonstrated their fitness in the Canal Zone. Then the officers as well as the men would be producing wealth and identified with the real life of the nation. All their hopes and ambitions would be along the lines of peace and not of war. They would have the same thoughts as their neighbors. They would be a part of a well-ordered community life; not detached, as they are now. Such a system would surely kill any military caste system.

"We soon would be justified in having several academies like that at West Point to which any enlisted man might pass upon examination.This would thoroughly democratize the army and make every man in it feel that the whole service was open to him; as Napoleon put it, that every soldier carried a marshal's baton in his knapsack.

"Free promotion for merit is the explanation of American industry today. Ninety-five per cent, of the men of New York who are at the head in the big industrial, commercial and transportation industries have fought their way up from the bottom. It would work out the same way in the army if the opportunity were provided."

As to the pay for the soldier thus trained and used Dr. Howe says:

"I would pay him just what his output was worth at the market value price. At the outset of their training I would have them treated as students and after the apprenticeship period regulate compensation according to some sane industrial standard.

"Remember this, that with such an army as I have roughly suggested the precaution is all for peace, the assumption being that we will have no war for generations to come. Why in all those years to come should we waste all the men and all the money and that without ever getting the sort of an army that we ought to have?"

MEETING OF THE EXECUTIVE COMMITTEE OF THE NATIONAL COUNCIL.

The Executive Committee of the Council met in Chicago, January 20-21. All the members were present, except one. As this was the first meeting of the full committee, since the Council adjourned, a large number of matters called for consideration. The report of the Auditing Committee showed expenditures for the year 1915, of about $29,000. Of this amount (using round numbers throughout) $8,000 were for salaries, $5,700 for Year Books, $3,400 for clerical labor, $1800 for the meeting of the National Council, $1800 for expenses of Commission on Missions, $1500 for printing, $1100 for rent, $900 for travel, $750 for Federal Council, and the balance for postage, office supplies, telephone, expenses of various Council Commissions, and miscellaneous items. The above statement covers the salaries and expenses, both of the Secretary and the Social Service Secretary, as the latter gave a large section of his time during the year to the general work of the Council. Negotiations are in process for transferring the Social Service Department to the Religious Education Boards, as contemplated by the report of the Commission on Missions.

The Committee on Council Literature reported that 300,000 copies of various leaflets and handbooks were printed during the year. This feature of the Committee's responsibility, will be taken up with the Religious Education Boards, looking toward its transfer as a whole, or in part.

A sub-committee was appointed to co-operate with the American Bible Society in preparations for its Centennial celebration, and an appeal to the churches for an increase of gifts to that body, was authorized. This is in line with the report of he Committee on Bible Cause, made at New Haven, and approved by the Council. When it is remembered that since 1822, the American Bible Society has contributed over $3,600,000 to promote the work of the American Board, to say nothing of its aid to other causes for which we are as a denomination, responsible, it will be readily seen that the contribution of $1100 made by our churches last year, is an entirely inadequate resognition of our obligations.

Pursuant to instructions of the Council, and to a communication received from the Conference of Superintendence, the Secretary was directed to undertake a careful investigation as to the desirability and possibility of establishing a Pastoral Supply Bureau, at Chicago, to serve the churches of the interior and the west.

The question of consolidating certain weekly periodicals of the denomination, which was before the Council, by overture from the Illinois Conference, and which was referred to the Executive Committee, was considered at length under report of a sub-committee, consisting of Moderator Beardsley, and Mr. D. M. Ferry, Jr., of Detroit. The Committee is of the impression that such consolidation is generally desired, if it can be brought about with due safeguarding of all interests involved. The steps to be taken, however, and the method by which, under such a plan, both our Eastern and Western constituencies can be adequately served, are matters which will require prolonged and careful consideration. The subject was, therefore, referred back to

a Committee consisting of the gentlemen named, together with Mr. Chamberlain of Chicago, and Mr. Pond of Boston, for further inquiry and consultation with those responsible for the conduct of the Congregationalist and the Advance.

Report was made of a recent court decision, by which a very valuable church property in Denver, known as the Tabernacle, which was turned over by a majority vote of the members of that church, to the Baptist City Missionary Society, is now returned to the Congregational minority, as having the rightful title. This decision follows many precedents in denying that a local church may repudiate denominational rights in property held by it. It is understood that an appeal will be taken to the State Supreme Court. A full statement concerning the mater will be made, when the legal processes are complete. The Committee also considered various other aspects of the subject of conserving church properties for denominational use.

In accordance with an informal expression of the desire of Council Delegates, and also with the Committee's own estimate as to the most feasible date, it was voted that the Council Meeting of 1917, at Los Angeles, shall begin in the latter part of June, the precise date to be fixed later. The Secretary was instructed to ascertain the views of State Conferences, with reference to the permanent change of date from October to May, this question having been referred to the Committee for investigation.

It was voted to recommend the adoption of an amendment to the By-laws requiring that all elections of Executive Officers of the Council, and also of Directors of Mission Boards, and members of the Executive Committee, shall be by ballott, and that there be no deviation from this procedure, save by amendment of the By-laws. The by-law proposed requires the nominating committee to prepare a printed ballot containing its recommendations for the use of delegates.

No clear light was discovered as to the long mooted question of paying the traveling expenses of Council Delegates. The subject will be taken up at a later meeting, the Secretary being instructed meanwhile, to ascertain in what measure conferences and associations are now providing for such expenses.

By vote of the Council, the Committee was asked to cooperate with other church bodies, in efforts for establishing just and fraternal international relations. It was voted that specific suggestions looking toward study of the subject by each local church, be made at an early date, and that a sub-committee be asked to make a careful inquiry as to further possibilities of action, and to report at the next meeting.

Progress was made in preparation for the next International Council, with which will be combined the celebration of the Tercentenary of the landing of the Pilgrims. In this task, the Executive Committee has the aid of a special committee of five appointed by the International Council. The matter caling for decision before the 1917 meeting, relates to the appointment of International Commissions to prepare reports on the chief themes of denominational interest. A sub-committee of which Dr. Mackenzie of Hartford, is chairman, will have charge of this subject. Another Committee will investigate the question of a place for the meeting, being especially required to consider whether it is feasible to hold it at Plymouth, through the use of a temporary auditorium and other buildings erected for the needs of a large gathering.

After thirteen hours given to the consideration of the above topics, and others of lesse importance, the committee adjourned to meet in Broadway Tabernacle, New York, on June 6th.

CHARLES F. CARTER, Chairman.
HUBERT C. HERRING, Secretary.

THE BIBLE AND THE JAPANESE.

The Presentation of the Bible to the Emperor.

At the request of the American Workers among the Orientals the following ascount of the Bible Presentation to the Emperor of Japan was written by Dr. E. N. Sturge, the American Representative of the Committee of Presentation.

It is an interesting fact that the Japanese in America, wishing to present their Emperor with something really valuable at the time of his coronation, could think of nothing to equal the English Bible, which they recognized to be the true secret of all the civilization and prosperity enjoyed by the English speaking nations.

A large, beautiful volume of the Revised Version of the Scriptures, was especially bound for His Majesty by the American Bible Society in New York. As the cover was of soft white leather upon which the red rising sun was emblazoned, it appeared to be wrapped in the banner of Japan. Opening the left hand cover, the islands composing the Empire of the Mikado were seen in golden outline with the chrysanthemum, the emblem of the Imperial family. On lifting the right hand cover an outline of our Pacific Coast was visible, the Sacred Scriptures uniting the two nations, as the Pacific Ocean lies between our countries.

At a special meeting under the auspices of the World's Bible Congress, which met in San Francisco during August of last year, this Sacred Volume was dedicated. With a peculiar sense of the fitness of things, which the Japanese possess in such a large measure, the Bible, which occupied the most prominent place, was covered with a purple cloth, and not exposed to public view, as it was instinctively felt that the eye of the Emperor must be the first to rest upon it.

Rev. K. Miyazagi and the writer, Dr. E. Sturge, were chosen as a committee to bear and present this treasure to the Mikado.

Our coming had already been heralded, and as a consequence half a dozen reporters came out to meet our vessel as we entered the harbor of Yokohama. Every courtesy was shown us. Our baggage was passed through the Custom house unopened, first class passes over all the railroads of Japan and Korea were presented to us, and we were conducted to the Imperial Hotel, where beautiful apartments had been reserved for us, and all of this was an expression of appreciation on the part of the Japanese nation, because we had come so far to bring the Bible to their Sovereign.

We expected to have the pleasure of presenting this Book of books in connection with the coronation in Kyoto, some time in November, but because the programme during the Emperor's stay in the ancient Capitol was so full, we were invited to bring our present to the Palace in Tokio before His Majesty should leave for the ceremonies just mentioned.

The Bible was already enclosed in a beautiful leather, plush lined case, but Japanese ceremony made it necessary to wrap this in white silk, and place all in a casket made of peculiar white wood, which rested upon a little table of the same material. Permits were sent to us, which allowed us and our automobile to pass through the gates into the palace grounds.

We were met at the entrance to the palace by one who had been Consul General in San Francisco, and conducted to an apartment, where we were received by the minister of the Imperial Household, who, after a little conversation, had the Bible with all of its covering carried into the presence of His Majesty.

I had ventured to write the following verses, which were laid upon the top of the present, and called Love's Offering.

O august Ruler, in the West
Thy subjects, having crossed the sea
In search of wisdom, found the best
Of treasures, which they send to thee.

In Dai Nippon's banner bound,
The Sunrise emblem seems to speak
Of light within, which may be found
By any one who here will seek.

The glowing sun in stainless sky,
In picture language hints again
Of noble purpose pure and high,
Which shall make thine a righteous reign.

Within the cover, drawn in gold,
Is seen the lovely Sunrise land;
And on the other side, behold
The same sun gilds the Western Strand.

The Sacred Scriptures lie between,
As the Pacific Ocean lies
Between our Nations. So we deem
This Book will strengthen friendly ties.

This Bible in the English place
Beside one in the Japanese,
To show no difference in race
Is known to peoples speaking these.

So may the peace that knows no end,
Like the Pacific deep and wide,
Upon the lands we love descend,
And evermore with us abide.

After a few minutes the minister returned, saying that His Majesty had inspected the gift, and expressed his appreciation for the same, and sent his thanks to the donors in America.

A great load was lifted from our shoulders. The Emperor had received the Bible, and this meant that his people were perfectly free to do the same. It means more than this to the loyal Japanese. Many will feel themselves in duty bound to follow in the footsteps of their Emperor and the study of the Word of God will be greatly stimulated in Dai Nippon.

This gracious reception of the Bible by the Emperor was everywhere published by the Japanese press and cabled across the seas. That same evening a great banquet and reception was given in our honor at the Imperial hotel. Nearly three hundred sat down at the beautifully decorated tables. The toast master was a viscount. Among those present were the Governor of Tokio, an Admiral and many nobles. The majority of those present were not Christians, but all seemed to be pleased because we had brought the Bible to the Mikado.

In one of the after-dinner addresses, Baron Kanda referred to the great changes, which had taken place in Japan. The speaker had in his possession a board, on which was written an imperial edict prohibiting on pain of death Christian teaching, and now the head of the nation had received the Bible.

Wonderful indeed have been the changes in Japan during the past half century. Having been granted free transportation, the two members of the committee traveled over the great part of Japan proper and Korea and were introduced everywhere as those who had come from America to bring the Bible to their Tenno.

In no quarter was any expression of disapproval heard. Everywhere a wide door was opened to these messengers, who had the privilege of bringing the glad tidings to more than ten thousand people, who had gathered in churches, schools, and public halls to welcome this peaceful delegation, and through them to thank their many friends on the other side of the Pacific.

The presentation of the English Bible will help not a little in the strengthening of those friendly relations which have always existed between Japan and the United States.

BACK TO AFRICA THROUGH DIFFICULTIES AND SORROW.

Mr. and Mrs. Cowles, missionaries in Africa, for many years, spent several years in California in order that the former might regain his health and be able again to return to the work in Africa to which they had consecrated themselves.

Many of the readers of The Pacific have had the pleasure in the last two or three years of hearing Mrs. Cowles speak of this work in the foreign field. A few months ago they stated to return to Africa. A letter received a few days ago from Mrs. Cowles tells of some of their experiences. It reads in part as follows:

S. S. Roma, Monday, Dec. 14.

Almost a week at sea and now at last I am able to keep my balance long enough to attempt this, my first letter.

We have had awful weather. Friday is recorded on the captain's chart as a "hurricane". Twice in my life before I have been in similar storms, but never in anything worse. No North Atlantic for me in winter, ever again.

Friday's storm is indescribable. Great mountains of water rose and fell on both sides of our ship and we were tossed about like a cockle-shell. Over and over again it seemed as though we should really turn turtle and go to the bottom. One man was so cruel as to whisper in my ear "Warratah," the ship in South Africa that actually did turn turtle and disappeared forever. Of course the ocean was majestic. The wind whipped the crest off of each wave and scattered it like a fine white veil over the troubled sea.

But grand as it was, I could not look at it long and I found it best to keep my eyes away from the port hole. I tried to have school with Frederick but his books shot across the

room repeatedly and disappeared under the settee. Frederick said he was especially glad to have his arithmetic go! Cups and plates went crashing across the dining salon and we still have the fiddles on the tables. In our cabin, tooth brushes and combs and what not blew in all directions. Drawers came out of the dresser and shot across the cabin. Doors banged, several cabins were deluged, and in the night a heavy sea flooded the deck below, and mats and chairs went floating about in front of our dining saloon door.

Frederick thought it all huge fun as long as daylight lasted but when darkness settled down upon the face of that deep and angry sea he began to be terrified. It took a lot of "pretending" on my part to keep up an air of unconcern! How thankful I was when at last he fell asleep literally "rocked in the cradle of the deep." At such a time, on such a sea, and in a freight boat with a young captain who has black bottles by his plate at every meal,—at such a time, how helplessly, hopelessly far away one feels from all their friends save one.

I was being tossed about in my bunk on Sunday morning, after that horrible night of storm, thinking of the dear ones so utterly beyond reach, when a knock came on our door and a wireless from my brother in Jamaica Plain was handed in! I cannot get over the marvel of it yet. To think that a message from land could come to us so peacefully, when wind and rain, thunder and lightening, hail and fog had all held us in their grip for three days.

This morning we got the war news by wireless, and every one has been asking "Have you seen the morning paper?" However, we don't need war news for excitement here. We are still being tossed about, though this is only what they call "a rough sea." We are almost out of the Gulf Stream and shall be thankful enough to escape it.

The special excitement of the day came this morning. I was almost dressed when the stewardess came rushing into my room and frantically closed the door, shooting off a lot of French which came too fast for me to understand. It did not take me long to understand the smell of smoke, however, and I was soon in the corridor watching a lot of stewards and officers putting out a fire in a linen closet close to our cabin. Partly burned sheets and table cloths were being thrown out and the fire was soon smoothered. When I asked the cause of the fire, a young man standing by said, "Only a cigarette." "Only a cigarette", I said, but it might have cost us all our lives."

We are counting the days now when we will reach Madeira and tranship to a good English mail boat, where officers are not allowed to drink, and where stewards do not go about their work smoking cigarettes! However we count our mercies. We are glad to have weathered the storm, we are thankful in these war times to have avoided the zone of submarines, we are thankful for clean, uninhabited beds, and we have never before had a deck cabin.

This is a French boat of the Fabre line bound for Marseilles. There are three or four hundred steerage passengers, but only sixteen of us in our part of the boat. Two ladies besides myself, and Frederick is the only child. There are no Germans on board, fortunately, and the various languages spoken at our table make any heated discussions impossible. Another mercy! Our doctor is Portugese, our captain is French and our sixteen passengers are French, English, American and Italian! The stewards are all French. My "la femme de chambre" cannot speak one word of English, nor can our table or bed room stewards. Of necessity, my college French floating around in the back ground of my brain has been forced to the front and it has been interesting to see how much of it I could really summon to the rescue. I answer in French one minute, in Zulu the next and beat a retreat back to English. By the time we reach Natal I expect I'll be answering our Zulus in French! Such a confusion of tongues!

As to "mal de mer", Frederick has proved a fine sailor. A little pale when we have rolled the worst but otherwise he has been well. Beyond a few uncertain feelings I have been all right and up to today I have been the only lady down to meals. But, alas! Mr. Cowles has been horribly sick from the very outset. I wonder how he ever had courage to go to sea again and face such suffering. He did not leave his berth for two days and then it seemed as though he would faint with the effort to crawl out on deck. He lies in his chair now so very weak and thin, but at last I think he has begun to mend after heavy dosing by our Portugese M. D. The M. D. himself has been horribly sick and declares this his first and last voyage. It is awful! We reach the Azores day after to morrow and stop there a few hours. I am hoping Mr. C. will be strong enough to go on shore and get at least a few hours respite!

Just here one of the stewards is spraying our corridors with "perfume"! Very much to the point it seems to me, but I think a little more cleaning and a little less "perfume" would be still more to the point. This is really a dirty ship and as to the food it is for the most part impossible, for it is all soaking in grease. Oh for the sight of plain boiled potato and a little bread and butter, in place of these eternal hard rolls! However, as I say, we count our mercies, especially since the storm has abated and Madeira is drawing near.

Wasn't it strange that the first person we met on board should be a young man living in Johannesburg; that the second party should be a gentleman and his wife from Pretoria, the gentleman a graduate of Amherst College and Government Entomologist for South Africa; and the third person was our nearest missionary neighbor, a Rev. Frye, living only ten miles from us on the hills back of Umzumbe! All these friends transship at Madeira, and with us proceed to Cape Town on the "Saxon."

Most of you have heard, I presume, that on the train, three days out from Los Angeles, Frederick was taken with a high fever, which, upon reaching Oberlin, was proved by two blood tests to be typhoid. We cancelled steamer sailings and spent five weeks in Oberlin instead of three days, nursing Frederick back to a travelling state of health. He is still thin but will gain fast I hope when we get onto the Saxon and can get greaseless food for him. In Oberlin also our washing was done at a house where smallpox broke out. This necessitated the vaccination of ourselves and the whole Missionary Home household. I also had three vaccinations for typhoid. In addition Mr. Cowles dislocated a toe and I celebrated with an ulcerated tooth.

But all these misfortunes faded into insignificance in face of the great sorrow which awaited our arrival in Boston.

My brother, Dr. Bridgman and his wife had invited us to spend our week in Boston with them. I reached there on the day of my sister-in-law's funeral. A week of pneumonia had carried her off. To come into that beautiful home where everything bespoke the love and the exquisive taste

of the one who lay there so white and still was anguish. This was the sister who for six years mothered my Ruth. She was far more than sister-in law to me and I cannot now think of her as gone.

While this sister-in-law was so ill my brother Fred's wife and child, were also both very ill, the latter with penumonia. This family was better when we left but when I think of the succession of sorrows which has followed us ever since we left our quiet little Sunnyside home in Campbell, I can only say, "Now we see through a glass darkly." Not until we see "face to face" shall we know why all this had to be, why the going, which was so very hard, had to be made seven times harder!

"Lead kindly light, amid the encircling gloom, lead thou me on!"

Tuesday Eve., Dec. 15.

I have been talking this afternoon with a fine English mother. She has given her two sons to go to the front. One has been invalided home, the other is on the firing line somewhere. As she spoke she almost rose from her seat as she said, "If I had fifty sons, I would give them all to save my country." I have also been talking with two fine Italian university men, brothers. Both will don military costume on arrival in Italy and enter upon war duties.

Our ship is preparing to swing out its life boats over the sides as soon as it leaves Madeira. Then the crew will sleep in the life boats in readiness for submarines! Why do I speak of troubles? This afternoon's intimate glimpse into bloody Europe makes me ashamed to have mentioned my trials.

AMY B. COWLES.

Among the Churches.

San Francisco, First.—Arrangements have been made with the Rev. W. W. Willard of San Jose to supply during February. Mr. Willard will make his home in San Francisco for that time, will conduct also the mid-week meetings and respond to calls for pastoral service. Mr. Willard will preach next Sunday morning; but in the evening George Wharton James will give an address on "The Indian as I know Him."

Campbell—We are taking up in our mid-week services "The Story of the Bible." When the topic was "The Old Manuscript," the pastor had an old Manuscript Bible—papyrus and vellum—from an old monastery in Asia Minor. When we studied "The Romance of the English Bible," the pastor had and old English Bible printed in 1662, and a copy of Isaac Walton's Hymn Book! The mid-week studies are attracting considerable attention and interest. Last Sunday Arthur Arlett spoke in the morning, and Wm. C. Allen in the evening, the Pastor speaking in First Church, San Francisco.

Pomona.—After one postponement "on account of weather" Pilgrim Church held its reception for the new pastor and his wife, Rev. and Mrs. W. O. Wark, on the evening of January 25th. The new members of the church were included with the guests of honor. More than two hundred people were present. The evening was given up wholly to informal sociability, with an occasional musical number introduced as an entertainment feature. The conventional "addresses of welcome with reply by the new pastor" were omitted. People and pastor were too busy with "the personal touch" to be giving time to lump formalities. The affair was, in every way, one of the most successful of "church social" functions.

Oakland, First.—The annual meeting was held January 20th. At the dinner over 300 were present. By-laws were amended providing for rotation in office, and for nominations by primary ballot. Interspersed with social cheer and a muscal program were brief reports, which are published in the church calendar during January. These showed total accessions to membeship 182, a number exceded only four times in the history of the church; present membership 1710. Home expenses totaled $18,390; benevolences $11,780; total $30,170. Noteworthy are the amounts given to the women's boards, realizing over $3,000. During the year a district organization has been effected, and the Every Member Canvass made. Evening congregations of late are noteworthy. New plans are under way for more fully developing the mid-week service into church night. General optimism seems to be in command.

NOTES AND PERSONALS.

Secretary Miles B. Fisher preached at Mill Valley last Sunday, Mr. Oakley, the pastor, being ill.

The pulpit of the First Congregational Church of San Francisco was occupied last Sunday by the Rev. George Atkinson of Campbell.

The Rev. Robert Walker of Bethany Church, San Francisco, is to speak in Scottish Rite Hall, Oakland, Friday evening, on "Catholicism in Italy".

The Rev. T. T. Giffen of Fresno is spending a few days in Southern California. President Nash of Pacific Theological Seminary supplied his pulpit last Sunday.

Next Monday at the meeting of the ministers in San Francisco the speakers will be the Rev. Frank L. Moore, Superintendent of Home Missions in Colorado, and the Rev. Fred Goodsell of Berkeley.

Friday of last week the ladies of Pilgrim Church, Oakland, gave a lunch, with Mrs. Walter Frear and Mrs. Anna Nichols as guests of honor. It was Mrs. Frear's 80th birthday and the close of many years of fine service by Mrs. Nichols as president of the Ladies' Aid Society in Pilgrim Church.

J. Perry Ratzell, principal of the high school at Ceres, writes concerning the work of the Rev. F. F. Farrington at Ceres: "He has given our church a new and better vision; the church has prospered under his pastorate and he will be geatly missed here. We have increased in numbers; and in finances we did what we previously thought impossible." Mr. Farrington entered on the pastorate at Petaluma the first of this month.

The Rev. B. C. Preston, pastor of the Congregational Church at Palo Alto, has sent out to five hundred craftsmen, business men, professional men, teachers, and students, a list of topics for Sunday evening addresses or sermons, asking them to mark the ten preferred. The ten which receive the highest number of votes will be taken by him as

themes during the next three months. The topics are devotional, social and political, historical and literary. There are special addresses indicated for young men and character sketches of Old and New Testament saints and sinners. Later we will give some of the subjects naming the ten that are selected.

The Rev. J. S. Chandler, who leaves San Francisco on Saturday en route to his field of work at Madura, India, has been giving interesting addresses in our churches hereabout. He was born in India and has been in the missionary work there for forty-three years. Miss Gertrude Chandler has been speaking in a most instructive way also. Thursday evening of this week her topic in Plymouth Church, Oakland, was: "Stories from an Indian Kindergarten."

The annual directory of the First Congregational Church of San Francisco which was issued last week shows a membership of 742. The report of the treasurer shows an expenditure of $23,708.66 aside from benevolences, which were $4,784.62. The Lecturette fund receipts were $1,251.86. The weekly offerings amounted to $3,796.75 and the plate collections to $10,784.70. The sum of $12,310 was expended on salaries, and $4,115 for the choir. For pulpit supplies there was an expenditure of $375. We notice that Mr. I. H. Morse has been a deacon since 1884, and J. H. Barnard since 1893. The church reports 79 supporters through pew rental or regular weekly offerings whose names are not on the membership list. During the year 1915 the church lost twelve members by death.

Professor Granville F. Foster of Berkeley and a member of the First Congregational Church of San Francisco passed into the other life last week. Last Sunday's bulletin paid tribute to him as follows: "Our Church has lost a loyal member and well loved friend in the death of Prof. Granville F. Foster. For a number of years he taught an adult Bible Class. Himself a Biblical scholar, he brought to the task a vast store of knowledge, and Sunday by Sunday, with conscientious regularity of attendance, he devoted himself to the work of teaching with true Christian zeal. His cheerful, patient disposition, his unfailing courtesy, and his love for this Church brought him near to all who associated with him." Readers of the Pacific will remember a series of valuable articles written by Professor Foster a few years ago on the constitutions and government of the different nations of the world.

LAYMEN'S MISSIONARY MOVEMENT.

How it is Taking in the East and What Some of the Daily Papers Are Saying About It.

The Baltimore News says: "How deep is the zeal for missions among the laymen of churches of the city, was shown by the large number that turned out this morning at the sessions of the Laymen's Missionary Movement Convention. Hundreds of Baltimore's business and professional men, some of them with heavy responsibilities resting upon them, made the Christian missionary cause their first duty, and were on hand in their seats as delegates and expect to attend every session until the convention closes."

The Detroit Times comments: "Perhaps never before in history has there been such concentrated effort, such solidarity of purpose, such sacrifice of time, strength and such devotion of brotherly love as the Laymen's Missionary Movement displays."

Pacific Coast Dates.

Spokane, Feb. 6-9; Seattle and Tacoma, Feb. 9-11, 13; Portland Feb. 13-16; Sacramento, Feb. 16-18, 20; San Francisco, Feb. 20-23; Fresno, Feb. 23-25, 27; Los Angeles, February 27, March 1; San Diego, March 1, 3, 5. These conventions will afford an incomparable opportunity to stir profoundly the manhood of our churches and enlist men anew in a great work.

INLAND EMPIRE NOTES.

The annual meeting of the Hillyard church was held last week with good attendance. Deacons, deaconesses, trustees and other officers were elected. The financial report was quite satisfactory, with over $1,500 on hand in the building fund. The Sunday school enrollment has increased during the year, and about twenty united with the church. At an adjourned meeting a call was given to Rev. A. A. Doyle, of Almira, to become their pastor. The call has been accepted to begin work at his earliest convenience. Bro. Doyle has done good work at Almira during his ministry in the enlarged field of Hillyard. Rev. Rosine E. Stuart preached to this church last Sunday morning.

The annual meeting of the Lincoln Heights church was held last week with an attendance that encouraged the heart of the new pastor, Rev. H. A. Luckenbach. The reports showed wholesome progress, with the new church building paid for, and the building committee was discharged. Officers and committees were elected, and the pastor was elected superintendent of the Sunday school.

Rev. Dr. C. E. Brown has closed his labors with Plymouth church and has gone to Denver. He proved himself a good preacher and an energetic worker while here, and the church grew in membership under his ministry. He made himself useful outside his own church, and preached gratuitously for the Vera and Lincoln Height churches for several months. He is a man of splendid qualities and capable of filling a large field. May God bless him and his wife is our prayer.

Dr. Harper has been at the Missionary conference in Chicago during the last week, but is expected home to occupy his pulpit next Sunday. We have not heard his report of the conference.

Dr. Brown of San Francisco, has been talking in several of the churches around here during the last week. So has also Rev. A. E. King, Executive secretary of the state conference. They are preparing the way for the Laymen's convention to take place Feb. 7-10.

Rev. J. P. Jokensen has returned from Chicago and other cities, and at last report was going east again early in February to take nother field.

The Lyons Evngelistic campaign will begin on Feb. 22nd. The ministers and committees are doing their utmost to prepare the way to make the meetings a great success, and with God's blessing they will be.

Spokane, Wash., Jan. 28th. 1916. J. EDWARDS.

MORE CONCERNING STATISTICS.

Editor The Pacific:

Referring to my recent statement concerning the exaggerations of economic and industrial writers, I would ask space to call attention to statements made in a book written by Prof. Wm Z. Ripley, Ropes Professor of Economics in

Harvard University, entitled "Railroad Finance and Organization". I mention but one instance. If your readers are interested enough to inform themselves I refer them to the article "The Chicago and Alton Case" in the North American Review of January 1916 (the last issue) On page 262 in his book Prof. Ripley charges Mr. E. H. Harriman with "Crippling the Road Physically". The facts are that "Mr. Harriman spent during the eight years of his administration $11,262,763, on roadway and structures, and $11,064,454 for permanent betterments, a sum equal to $22,000 per mile." The road thus "physically crippled" increased its gross earnings from $6,286,569 in 1898, to $12,809,426 in 1907, and its net earnings from $2,684,694 to $4,415.974. How it was able to do this in its "physically crippled" condition Prof. Ripley does not explain.

I urge the publication of this article because I think the time has come when reason is taking the place of hysteria and people should be informed upon what basis their hysteria was induced. I have personally investigated several statements made by such writers and in no instance have found even the shadow of a foundation for their statements.

Yours cordially,

I. H. MORSE.

RESOLUTION ADOPTED BY THE MINISTERIAL UNION OF LOS ANGELES.

WHEREAS, there is in this world war crisis a recrudescence of the spirit of militarism whch has attempted to drag the Unted States into the world war, or, failing in that, to stampede our lawmakers, under the guise of preparedness into an elaborate plan of military enlargement, calling for not only an immediate expenditure of billions of money, but the inauguration of a plan involving us in endless further appropriations of money and necessitating compulsory military service of vast numbers of our men for such military duty, and;

WHEREAS, it is the duty of God fearing men to increase in the world the stock of good will, and to devise means by which the recurrence of the present world tragedy may be rendered impossible, and;

WHEREAS, the United States, because of its position and power and traditions, is under bonds to do what it can toward the shaping of the opinion of nations and the moulding of a new and nobler world policy,

BE IT RESOLVED, by the Ministerial Union of Los Angeles, representing many thousands of citizens of Southern California, that we look with disfavor upon any plan to increase the Army and Navy at this time beyond what would be the regular accession to their strength by the application of the prevailing appropriations, which would seem entirely adequate, amounting to over $300,000,000 annually.

BE IT RESOLVED FURTHER, that we call upon all Christian citizens and upon our representatives in Congress to keep in mind that the Republic is the friend and brother of all contending nations, and that we wish to manifest to them the spirit of brotherhood in this trying hour of human history.

He that wrongs his friend
Wrong himself more, and ever bears about
A silent court of justice in his heart;
Himself the judge and jury, and himself
The prisoner at the bar, ever condemned.—Tennyson.

For The Children.

FATHER AND I.

"My father and I know everything
In the whole wide world, we do!"
My little son nodded his curls at me;
"Just everything, mother—true!"

"Then tell me, Sir Bragg," I teasing said,
"Where in the world so wide
I can find the country of Yucatan?"
He answered with unmoved pride:

"That one is father's to tell—it's hard;
The easies are mine; but we
Together, know all that there is to know!
Ask one that belongs to me!"

—Montreal Daily Star.

AT WHOSE HOME?

A beautiful little canary came flying by and settled down on a branch of the honeysuckle. "I'm so tired," he said. "I haven't found a realy happy home yet. I'm quite sure though that no one would be unkind or unhappy in such a charming place as this. I think I'll make my home here."

But just then a dog came around the corner of the porch, limping and crying, for a boy was running after him, striking him cruelly with a big stick.

"Oh! oh!" said the bird, and away he flew. 'I couldn't stay there. That boy would surely be unkind to me." And he flew to a window-sill of a fine stone house in a beautiful garden.

"What a lovely home! I'm sure I can stay here." But there were sounds of crying from the room within, and, peering in, he saw two little sisters quarreling over a doll.

"Let go! That's my doll. No, you sha'nt have it! I want to play with it," and in the struggle the poor little doll was torn to pieces.

"Dear! Oh, dear!" chirped the poor little bird. "They might try to do that to me. I don't want to live here."

On he flew, from home to home, finding unkindness so often that at last he sank down, worn out, on a porch, to die, his poor little heart almost broken with sadness. Suddenly he felt a warm hand close over him, and a soft, kind little voice said: "Why, you poor little thing! Oh, mother, see this dear little bird! Please let me keep him. I'll take good care of him, and not let a thing hurt him!"

"Very well, dear, you may. Now, go and feed him."

And the little canary found happiness and kindness at last, and sang and made the little child happy who had been so good to him.

Do you suppose any little birds would have to fly away sorrowfully from your home?—Child's Gem.

WRONG SIDE OUT.

Jack was cross, nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret and complain. At last his mother said: "Jack, I want you now to go right up to your room, and put on all your clothes wrong side out."

Jack started in astonishment.

"Jack had to mind. He had to turn his stockings wrong side out, and put on his coat and pants and collar wrong side out.

When his mother came up to him, there he stood—a forlorn and funny-loking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience. Then his mother, turning him around, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side. Do you really like your things this way so much, Jack?"

"No, mamma," answer Jack, very shamefacedly. "Can't I turn them?"

"Yes, you may if you try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with clothes, wear them right side out."—Ex.

TRACING THE SIGN.

The blush of the August apple,
A sunset aglow in the west,
The sumach leaves and the woodbine
And the oriole's hidden nest,
The oak tree sprung from the acorn,
The maple grown from the pod;
Give it the name of Nature,
Then trace above it—"God."

The vengeance that stalked with the savage,
The unwritten code of the tribe,
The primitive chivalric customs,
The laws that the ancients describe,
A criminal facing judgment,
A soul lifted up from the sod;
Give it the name of Order,
Then trace above it—"God."

The incense fire on the altar,
The martyr's firm reply,
The Huguenots and the Roundheads
And a chant that is borne to the sky,
The hermit alone in the desert,
The Pilgrims on shores untrod;
Call it, who will, Religion,
Then breathe the name of God.

The flutter of wings o'er the nestlings,
The life breathed out to the young,
Innocence shielding the guilty,
The Christ with nailed arms wide flung,
The starving grief of a mother
For a still form beneath the sod;
Call it the gift of loving;
Give it the name of God!

—Chester L. Saxby.

COMRADES THREE.

We are comrades three,
The star and the sea
And I.
The star goes down to play with the sea
And both of them talk across to me;
The star high, high
In its home, the sky,
And the sea with its billows dashing high—
We are comrades three,
The star and the sea
And I.
I am only a little boy—that's why
They like me, though—the sea and the sky!

—Mary Carolyn Davies in New York Tribune.

The tree of life is always in bloom somewhere, if we only know where to look for it.—Havelock Ellis.

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